

## THE ORIENTATIONS OF *NIDA'* VERSES IN THE QUR'AN

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**Abstract:** The *nidâ'* verses are ones of the distinguishing characteristics of *makkî* and *madanî* verses, part of the *fawâtiḥ al-suwâr* (the opening of the Qur'anic chapters), and having different orientations. This article is intended to examine three things, namely the meaning the word *nidâ'* in the Qur'an, the forms of the *nidâ'* verses, and the orientations of the *nidâ'* verses. The study of the meaning can be seen through the meaning of *nidâ'* etimologically and terminologically or through the words using with their variants in the Qur'an. The study of the forms of *nidâ'* verses based on the Arabic syntax science in terms of the *nidâ'* letters and their *munâdâ'*, which are about the listed or not of the letters or *munâdâ'* of the verses. Similarly, the orientations and indications of *khitâb* of the *nidâ'* verses can be seen through two categories, namely the *nidâ'* verses which their orientations are clear and obviously stated and the *nidâ'* verses that their orientations are not clear which need interpretations of whom or what exactly they mean. The clarity of the orientations of *khitâb* of these verses can be seen through their indications, the verses before, or after, also through the analysis of the existence and context of the verses using semantic and historical approach as well as semantic and legal approaches.

**Keywords:** verse, chapter, *nidâ'*, al-Qur'an, characteristic, orientation, *khitâb*, indication.

### INTRODUCTION

The study of the Qur'an can be done by using various points of view (formal objects). According to Quraish Shihab, the Qur'an is like a diamond which emits light from each side. If someone looks from one side, then the light emitted is different from the light emitting from the other side.<sup>1</sup> The meaning contained is very broad and rich in variety intrinsically and extrinsically as well as explicitly and implicitly. This happens because, as Fazlurrahman states, this Book was revealed to the Prophet Muhammad not only in its meaning and ideas,<sup>2</sup> but also in its text and context, its normativity and historicity.

One of the Qur'anic aspects attempted to be explored through this paper is the *nidâ'* verses. These verses can be found in the Qur'an with their various forms about 527 verses. The study of these verses has its own appeal so it needs to be studied with the following considerations: *Firstly*, the verses of *nidâ'* are one of the distinguishing characteristics of *makkî* and *madanî* verses. *Secondly*, this kind of verses is a part of the *fawâtiḥ al-suwâr* (chapters opener). *Thirdly*, the content of these verses varies with its different orientations.

This paper tries to trace the existence and forms of the *nidâ'* as well as the *khitâb* orientation of these verses. The study of *nidâ'* existence is intended to find out their meaning in terms of definitions and forms as well as other related matters. The study of the *khitâb* orientations is intended to explain the indication of these verses so that it is known to whom and what is the content of the *nidâ'* verses indicated.

The study of *nidâ'* verses involves many aspects; editorial forms, orientations, and indications; whether the editorial forms, orientations, and indications are the same or different. Likewise, the speaker (*mukallim*) and the audience (*mukhâtab/munâdâ'*); is the speaker in the narration of the verses only Allah, as the Qur'an defined as the word of Allah revealed to the Prophet Muhammad in the form of a miracle, or there are other

speakers, and if it is so, who or what the speakers are, also called in those verses or whatever. Why are they called and what is the material of the call. Because of the vastness of the discussion about the *nidâ'* verses, this paper focuses on the meaning and forms of the *nidâ'* verses as well as their orientations.

## Analytical Method

This paper comes from a linear research conducted at the Sunan Ampel State Islamic University Surabaya Indonesia. The research methods used are descriptive-analytic and analytical content.

## THE MEANING OF *NIDÂ'* IN THE QUR'AN

In the Qur'an, the word *nâdâ* and *nidâ'* with their derivations are repeated 17 times, namely: نَادُوا (they called) as much as 1 verse, نَادَى (he called) 7 verses, نَادَانَا (he called us) 1 verse, نَادَاهُ (he called him) 1 verse, نَادَيْتُمْ (you called) 1 verse, نَادَيْكُمْ (a place you met) 1 verse, نَادَيْنَا (we called) 1 verse, نَادِيَهُ (his call to him) 1 verse, and نِدَاءً (calling) 1 verse.

The word *al-nidâ'* is an Arabic word in the form of the verbal *nâdâ - yunâdî - nidâ'* (نَادَى - يُنَادِي - نِدَاءً) which means to shout (صَاحَ), to call and to invite (صَاحَ بِهِ), for example نَادَى الرَّجُلَ (he called that person).<sup>3</sup> Therefore, the word نَادَى has many meanings according to the use of the word in the context of the sentence and its relationship in the language as a result of their function in that sentence. The term نَادَى also means to announce such as نَادَى بِالْأَمْرِ (he announced the case), to show like نَادَى سِرَّهُ (he revealed his secret), to see and to know like نَادَى الشَّيْءَ (he knew and saw something).<sup>4</sup> The word نَادَى also means to deliberate and when associated with trees, it means thick and lush such as نَادَى النَّبْتِ (the tree was thick and lush).<sup>5</sup> The meaning of a call or appeal is used more than other meanings, especially in various contexts of the verses of the Qur'an. There are 38 pieces of the word نَادَى with its various variants of *sighat* (editorial form) in the Qur'an. The meaning of these words varies according to the context of the discussion of each verses, as follows:

*Firstly*, the word نَادَى (*nâdâ*) means summoning or calling, as Jibril called Zakariya. Jibril informed him that even though he had been old, he would be given a son named Yahya. This child would later become a Prophet, a role model, and as a righteous person. In this verse, the angel called Zakariya who were praying in the *mihrab*, a high place often used to be alone to ask and to pray to Allah (Ali 'Imrân/3: 39). The word نَادَى which also means summoning is the call of the people above *al-A'râf* (a high place between heaven and hell) to the dukes of the infidels in hell. According to this verse, between heaven and hell there is a place called *al-A'râf* which is inhabited by human being like heaven and hell which are also inhabited by human and other beings. From that place, the dwellers of heaven and hell are seen with their favor or punishment (al-A'râf/7: 48). The word نَادَى (*nâdâ*) which also means calling is the call of Prophet Nuh to his son to ride the boat with him and not join the infidel community (Hûd/11: 42), God's call to Musa in the holy valley, the valley of Tuwa, to meet Pharaoh's transgression (al-Nâzi'ât/79: 16), the call of Allah to Musa on the right place of Tursina Mount (Maryam/19: 52), the call of Allah to Ibrahim that he had justified the dream of slaughtering Ismail with a goat (al-Saffât/37: 104), the call of the people outside the Prophet's room and most of them did not understand (al-Hujurât/49: 4), and the call of the hypocrites to the believers (al-Hadid/57: 14).

*Secondly*, نَادَى (*nâdâ*) means calling out, for example, the call of the Muslim community to the People of the Book (*ahl al-Kitâb*) and the unbelievers to establish prayer. The appeals delivered to them were greeted negatively by ridiculing, playing, and

jesting. They did not know that prayer is an important obligation and a fundamental teaching of Islam. Because of that lack of understanding, they were playing with the invitation to pray (al-Mâidah/5: 58). In the sense of exclamation, the word نَادَى (*nâdâ*) is also the call of Nuh to his God concerning his drowning son (Hûd/11: 45). When communicating with his son, Qan'an, Nuh did it by calling him to join his father and other believers on a boat, but when communicating with Allah, he did so by calling out. The calling and calling out are different, because the second feels more profound involving the heart and feelings. Nuh were calling at once to complain about the fate of his son who did not want to follow his invitation to believe and to board a boat when a flash flood struck so he drowned and died in an infidel state. On another occasion, Nuh also exclaimed while testifying that there is no God but Allah (al-Anbiyâ'/21: 87). The same thing was done by the Prophet Ayyûb when he called out to Allah regarding the illness that befell him. The chronic disease that he had carried for a long time, as a test of God to him, made him crying from the deepest heart so that God would give patience or heal him (al-Anbiyâ' /21: 83).

*Thirdly*, the word نَادَى (*nâdâ*) means prayer, for example Zakariya's prayer to God to be blessed with a son because he had been old. With a soft voice, he stated that he had never to be disappointed in praying to God. Zakariya prayed to Him that He would grant a child and not live without a descendant (al-Anbiyâ'/21: 89). The long waiting encourages him to cry out and pray earnestly that God would grant it. However, Zakariya was hesitant because in his advanced age he could have a child (Maryam/19: 3-4). Zakaria's prayer was granted by God. Soon his wife had been pregnant and then gave birth a son named Yahya who later became a Prophet who pursued his father's ideals to uphold and spread the teachings of God. Similar prayer was done by Nuh when he prayed to God that the disbelievers who always insulted and rejected the religious teachings he brought should be rewarded. God commanded him to make a boat because the infidels would be destroyed by the flood and Nuh and his followers would survive on the boat (al-Anbiyâ'/21: 76).

*Fourthly*, نَادَى (*nâdâ*) means shouting while calling as what Pharaoh did when he called his palace officials. When Moses invited Pharaoh to cleanse himself from error and to invite him to *tawhed*, he did not only bely and disbelieve but also tried to challenge Musa (al-Nâzi'ât/79: 23). Pharaoh did not want to accept the God Whom Musa offered, he did not like the teachings that God is the God of the universe. According to him, the God called by Musa is simply a fairy tale that has no power at all. He even claimed that he was the highest God (al-Nâzi'ât/79: 24). Due to his arrogance, dictatorship, and cruelty, Pharaoh became a symbol of a ruthless, authoritarian, and oppressor king. When irritated against the invitation of Musa, he called out to call his people to re-declaration of himself as a God and not the God that Musa accused that should be believed.

*Fifthly*, نَادَى (*nâdâ*) means to ask for help such as a request for help of the people in the past about the misfortune they faced. The requests that really late requests are raised by many people at the time of Allah's punishment. Mostly they did not only ask for help but also ask for forgiveness of all attitudes, beliefs, and wrong behavior that they had been done before. The request for help and forgiveness was in vain because God had decreed their destruction (Sâd/38: 3).

*Sixthly*, the word نَادَى (*nâdâ*) in the form of نَادَى (*nâdi*) means the meeting place, for example the meeting place used by the disobedient people to God's command. When the Prophet Lut warned his people about the abomination they did while the people before them did not do the something, he said to them, "Do you indeed worth to have sext with men, do robbery, and do evil in your meeting palces? Then the answer of his people is to say, "Bring us the punishment of Allah, if you belong to the righteous" (al-'Ankabût/29: 29). They did not follow Lut's insistence and banned on their negative behavior, namely

homosexuality, robbery, and doing evil in the places where they often did, but they challenged him to bring the punishment of Allah. They preferred to do the deviant behavior rather than to follow the teachings of Lut, even though Allah's punishment would overtake them. In this meaning, the word نَدِيًّا (*nadiyyâ*) also described as the best place questioned by the believers and the unbelievers. They questioned about whose places were better to live and to meet, whether the place of the believers or the unbelievers. This question appears when the verses of God read to them and they insulted because the Quraish infidels pioneered by al-Nadar ibn Harth and his friends were richer than most of Muslims that time. The house and the meeting place are their symbol of pride and show that the rich are more religious than the others (Maryam/19: 73).

Seventhly, the word نَادَى (*nâdâ*) in the form of التَّنَادِ (*al-tanâd*) means summoning, such as the summoning delivered by Nuh to his people. When Nuh was tired of inviting his people to believe in God, he warned them of the Day of Judgment when men call each other. They call their relatives, close friends, peers, lovers, and other closest people. The call accompanied with the please request is useless as the people who are called in a state of affliction also summon their closest people. However, they will not meet each other and can not help each other (al-Mu'minun/40: 32-33).

## THE FORMS OF NIDĀ' VERSES

Based on explorative study (research) on the verses of the Qur'an, the verses of *nidâ'* can be classified as follows:

1. The Forms of *Nidâ'* Letters (Interjection):
  - a. The *nidâ'* verses that their *nidâ'* letters are listed (the *nidâ'* indicates *al-nutbah* (lament) and other *nidâ'* verses that their letters are listed).
  - b. The *nidâ'* verses that their *nidâ'* letters are not listed (*ikhtisâs nidâ'*, the *nidâ'* verses which their *munâdâ* are *isim ishârah*, and the other *nidâ'* verses which their letters are not listed).
2. The Forms of *Munâdâ*:
  - a. The *nidâ'* verses that their *munâdâ* are mentioned (*nidâ'* verses with *munâdâ mufrâd*, namely *munâdâ mufrâd nakirah* and *munâdâ mufrâd ma'rifah* as well as the *nidâ'* verses with *munâdâ mudâf* whether *mudâf* to *ya' mutakallim* or to other than *ya' mutakallim*).
  - b. The *nidâ'* verses that their *munâdâ* are not mentioned or listed (*mahdzûf*).

### 1. The Form of *Nidâ'* Verse Letters (Interjection)

The *nidâ'* verses in which their letters are mentioned in the Qur'an are approximately 367 verses (69.63% compared with the entire verses) whether with *ya'* such as يَا أَبَانَا (O our father) or other letters like اللَّهُمَّ (O Allah) among them are the *nida'* verses show *nutbah* (rapture or wail). According to *Ma'ânî* science, these verses include the *nidâ'* which means *al-ta'ajjub* (surprised, impressed) and according to Basrah scholars narrated by 'Abd al-Husayn bin Halwaih, this category of verse is the most difficult problem because usually the *munâdâ* of these verses are certain subject or object and not *al-hashrah* (complaint, regret). Its use is for warning and its meaning is for *al-ta'ajub*.<sup>6</sup>

In terms of their number, the majority of the *nidâ'* verses that their letters are listed are: يَا أَيُّهَا الَّذِينَ آمَنُوا (O the believers) 89 verses (16,8%), يَا قَوْمِ (O my people) 47 verses (9.91%), يَا أَيُّهَا النَّاسُ (O humankind) 21 verses (3.98%), يَا أَيُّهَا النَّبِيُّ (O the Prophet) 13 verse (2,46%), يَا أَهْلَ الْكِتَابِ (O the people of the Book) 12 verses (2.27%), يَا أَبَتِ (O my father) 7 verses (1.32%), يَا أَبَانَا (O our father) 6 verses (1.13%), and يَا بَنِيَّ (O my son) 6 verses (1.13%), and so on with fewer amounts.

The *nidâ'* verses which their letters not mentioned in the Qur'an are approximately 160 verses (30.36%), of which in the form of *ikhtisâs*, ie. the *nidâ'* that their letters are not listed to specialize in things related to *damir* of the words after. These verses preceded by other words and accompanied by *alif lam* (ال).<sup>7</sup> Among the *nidâ'* verses in the form of *ikhtisâs* that its *nidâ'* letter not listed is in al-Wâqi'ah/56: 51-53. In the word أَيُّهَا الضَّالُّونَ (You who go astray and deny), the letter of the *nidâ'* is cast and if it is listed, it becomes the word: يَا أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ (O you who go astray and deny). That is, those who are astray from the guidance of God and deny the truth of religion, not the perverts and the liars in general sense. The meaning of this verse is specific to those who astray from God's guidance and deny the truth of Islamic religion. In the Qur'an, there are 10 *nidâ'* verses in the form of *ikhtisâs* that scattered in several chapters (1.93%).

There are four verses of *nida'* in which their *munâdâ* are isim *ishârah* that their letters are not listed in the text but inherently in it, namely in al-Baqarah/2: 85, Ali-'Imran/3: 66, al-Nisâ'/4: 109, and Muhammad/47: 38 (0.76%). For example, the word تُمْ أَنْتُمْ هَؤُلَاءِ (then you people) in al-Baqarah/2: 85 which is addressed to the people of Israel containing the hidden *nida'* letter and if explicitly becomes: تُمْ أَنْتُمْ يَا هَؤُلَاءِ (then you o the people of Israel) you do evil and sin, kill fellow countrymen, drive out some of them from their hometowns, and help in sin and hostility. On the other hand, if they come as captives, they are redeemed even though they drive them away. The consequence of this ambivalent and deviant attitude is mischief in the life of the world and in the Day of Resurrection they will feel very severe punishment.

Besides the *nidâ'* verses in the form of *ikhtisâs* and their *munâdâ* are isim *ishârah*, in the Qur'an there are also *nidâ'* verses that their letters are not listed (*mudmar*), such as رَبِّ (O my Lord), رَبَّنَا (O our Lord) رَبَّنَا (O my mother son), and so on at about 153 verses (29.03%). Most of the *nida'* verses that their letters are not listed are رَبَّنَا (O our Lord) about 73 verses (13,85%), رَبِّ (O my Lord) about 66 verses (12,52%), and هَؤُلَاءِ (O all of you) 5 verses (0.94%). For example, the word رَبَّنَا (O our Lord) in al-Baqarah/2: 127-129 which if no letter of *nidâ'* removed, the word will be يَا رَبَّنَا (O our Lord). The majority of these words are used as a beginning of prayer addressed to Allah. In the above verse, the prayer was announced by Ibrahim when he built the foundations of Ka'ba so that he, Ismail, and their offspring could be righteous, obedient, forgiven persons and became ones of apostles. The unlisted *nidâ'* letters especially in the form of prayer (*do'a*), according to al-Zarkashi, indicate the adoration (*al-ta'zîm*) and purification (*al-tanzîh*) to Allah, because these verses contain command. By discarding the letter of *nidâ'* verses, the meaning of the command is losts and changes into a prayer.<sup>8</sup>

The category of this verses in the Qur'an is illustrated in three kinds, namely يَاحْسِرَةٌ (O how much the regret) in Yâ Sîn/36: 30, يَاحْسِرَتْنَا (O how much the regret) in al-Zumar/39: 56, and يَاحْسِرَتْنَا (O how much our regrets) in al-An'âm/6: 31. As Ibn Malik says, the *nidâ'* verses which their *munâdâ* are not *nutbah*, *ism damir*, or *istighâthah*, a part of their letters are removed. This means that *nidâ'* verses that do not use *munâdâ nutbah*, *ism damir*, or *istighâthah* some of them have listed letter of *nidâ'* but some are not. These category of verses like: رَبَّنَا (O our Lord) and رَبِّ (O my Lord) as described above.

## 2. The Form of *Munâdâ* (Audience)

The *nidâ'* verses, based on their *munâdâ*, can be grouped into two categories. Firstly, the *nidâ'* verses that their *munâdâ* are listed, whether preceded by *ayyu* (أَيُّ) or not. The verses which are preceded by أَيُّ about 155 verses. For example, يَا أَيُّهَا الَّذِينَ ءَامَنُوا (O the believers) in al-Baqarah/2: 104 after the letter of *nidâ'* يَا (O) and before the word الَّذِينَ ءَامَنُوا (the believers) there is a word أَيُّهَا and this means that its *munâdâ*, namely الَّذِينَ ءَامَنُوا preceded by أَيُّ as a lingua franca. Whereas the verses of the *nidâ'* which their *munâdâ* are listed and not preceded by the أَيُّ in the Qur'an approximately 372 verses, for example the word بَنِي إِسْرَائِيلَ (The people of Israel) in al-Baqarah/2: 40 is a *munâdâ* of the *nidâ'* letter يَا (O). In the verse of يَا بَنِي إِسْرَائِيلَ (O the people of Israel) there is no word أَيُّهَا or أَيُّ because it does not contain *alif lam*.

Some of the verses of *nidâ'* which their *munâdâ* are listed is *munâdâ mufrad* and other is *munâdâ idâfah*. The first category is about 84 verses, such as the word أَدَمُ (*Adam*) in al-Baqarah/2: 33 is a *munâdâ mufrad* (singular) of a *nidâ'* letter يَا (O, hey). Adam here is the first man that God created him from the earth. The second category, namely *nidâ'* verses with *munâdâ idâfah* approximately 276 verses, such as يَا أَهْلَ الْكِتَابِ (O the people of Book) in Ali 'Imran/3: 64. The word أَهْلَ الْكِتَابِ (the people of the Book) is a *munâdâ mudâf* composed of two words, one is propped up on the other (*mudâf* and *mudâf ilayh*). According to some Islamic scholars, the people of Book here are Jews and Christians and those who follow their lifestyle. Another scholar mentions that the *khitaab* of this verse is the people of Najran, and some of them says that they are the Jews of Medina. Regardless of whom the subject intended, they are clearly invited to an agreement not to worship except Allah and not associate Him with anything and not make man as God.

In the Qur'an, there are two categories of *nidâ'* verses with *munâdâ mufrâd*, namely *munâdâ mufrâd nakirah maqsûdah* and *munâdâ mufrâd ma'rifah*. *Munâdâ mufrâd nakirah maqsûdah* is a single *munâdâ* (not *idâfah*) directed to certain object, for example the *munâdâ* which is not *ma'rifah* with ال (*alif lam*), but directed to certain object. *Munâdâ ma'rifah* is *amunâdâ* of a single object (not *idâfah*) and directed to particular thing (*ma'rifah* with ال). The *munâdâ* in the form of *mufrâd ghayr maqsûdah* is not found in the Qur'an. The *nidâ'* verses with *munâdâ mufrâd nakirah maqsûdah* such as نَارُ (fire) in al-Anbiyâ'/21: 69 that meant the fire used to burn Ibrahim by King Namrudz. The *nidâ'* verse that its *munâdâ* is *mufrâd ma'rifah* such as يَا نُوحُ (O Nuh) in Hûd/11: 32. This word is a single word and focused on particular person, ie. Nuh (*mufrâd ma'rifah*) and not others. In the Qur'an, the verses of *nidâ'* that their *munâdâ mufrad maqsûdah* only five, ie. يَا نَارُ (O fire), يَا جِبَالُ (O mountain), يَا سَمَاءُ (O sky), يَا أَرْضُ (O earth), and وَالطَّيْرُ (O bird) or about 0.94%. The verses of *nidâ'* that their *munâdâ* in the form of *mufrad ma'rifah* which are not preceded by اِي approximately 77 pieces (14.61%).

The verses of *nidâ'* which their *munâdâ* are listed in the form of *munâdâ mudâf* sometimes leaned on *ya' mutakallim* (*ya'* shows the speaker) and sometime leaned on other than *ya' mutakallim*. The examples of the first is the word بَنِيَّ (my children) in al-Baqarah/2: 132 as a *munâdâ* of the *nidâ'* letter يَا (O). This word is a combination between the word *bani* (children) and *ya'* shows mine. Therefore, *bani* is a *mudâf* which is leaned on *ya' mutakallim*. The meaning of this verse is the descendants of Ibrahim. At least, there are three possibilities of whom the Ibrahim's children meant in this verse. *Firstly*, Ismail, because he is the oldest and not Ishaq because Ishaq was born fourteen years after Ismail. *Secondly*, Ismail, Hajar, and his descendants including the Prophet Muhammad who was the descendant of Ibrahim through Ismail. The descendants of Ibrahim through Ishaq such as Greeks, Romans, and the Israeli are also directed by this verse although not directly. *Thirdly*, he is Ishaq or he and his offspring.

The example of the *nidâ'* verses that their *munâdâ* listed and leaned on other than *ya'* *mutakallim* is the verse directed to the people of Book in Ali 'Imrân/3: 64. The word أَهْلَ الْكِتَابِ (the People of the Book) in this verse consists of the word أَهْلَ (owner) leaned on the word الْكِتَابِ (Torah and the Gospel). As a *munâdâ* which is leaned on other than *ya'* *mutakallim*, the word أَهْلَ الْكِتَابِ literally means the master of the Book both in the sense of the owner of the Book, the Book holder, and the expert of the Book. This word then contains special meaning of Jewish and Christian communities with their Old Testament and New Testament. The term of *Ahl al-Kitâb* according to some Muslim scholars is not limited to Jews and Christians. According to Rashid Rida, as quoted by Azyumardi Azra, outside the Jews and Christians there are also the people of Book, namely Majusi (Zoroaster), Shabi'in, Hindu, Buddha, and Confucianism.<sup>9</sup>

The *munâdâ* leaned on *ya'* *mutakallim* sometimes the *ya'* is listed and sometime is not. The example of the first *munâdâ* is the word يَا بَنِيَّ (O my children) in al-Baqarah/2: 132 that consists of three elements, namely the letter of *nidâ'*, *munâdâ mudâf*, and *yâ'* *mutakallim*. The word 'my' in the phrase 'O my children' is clearly stated which is represented by *yâ'* *mutakallim*. The children of Ibrahim were given a will about one thing: 'Do not die except in Islamic condition'. The examples of the second *munâdâ* are رَبِّ (O my Lord) in Ali 'Imran/3: 38 and يَا عِبَادِ (O my servants) in al-Zumar/39: 15-16. The *munâdâ* leaned on *yâ'* *mutakallim* that its *yâ'* is listed sometimes the *yâ'* is replaced by other letter and some is not. The verse that its *yâ'* *mutakallim* is replaced for example يَا أَبَتِ (O my father) in Yûsuf/12: 100. The letter *tâ'* in the word يَا أَبَتِ is a substitute of *yâ'* *mutakallim*. If it is not replaced then the word is يَا أَبِي. (O my father) meant the Prophet Ya'qub the father of Yusuf. In the Qur'an, there is also *yâ'* *mutakallim* that is listed and not replaced by other letter such as يَا عِبَادِي (O my servants) in al-Ahzâb/33: 56.

The *nidâ'* verses which their *munâdâ* leaned on *ya'* *mutakallim* are about 138 verses (26.18%). The verses of this category that their *ya'* *mutakallim* are not listed such as رَبِّ (O my Lord) and so on about 118 verses (22, 39%). The *nida'* verses which their *ya'* *mutakallim* letters not removed and not replaced with other letters are 12 pieces (2.27%) and *nida'* verses that their letters of *ya'* *mutakallim* not removed but replaced with other letters like يَا أَبَتِ (O my dad), يَا حَسْرَتًا (O how much my regret) and so on are 8 (1.51%). The *nida'* verses with *munâdâ* leaned on other *ya'* *mutakallim* are approximately 128 verses (24,28%).

Some *nida'* verses preceded by the word أَيُّ, their *nida'* letters are listed and some are not. Most of this kind of *nida'* verses preceded by the word أَيُّ added with *ha'* and *alif* (ها) except for some with *ha'* (ه) only. All of them function as a connection between *ya'* *nida'* and its *munâdâ* preceded with *alif lam* (ال). The *munâdâ* preceded with أَيُّ like يَا أَيُّهَا الَّذِينَ ءَامَنُوا (O the believers) and so on in the verses which are precisely preceded by *alif lam* (ال). The word *ayyu* serves as a liaison with the *munâdâ* containing *alif lam* either as *ism mawsûl* or not, such as the word يَا أَيُّهَا الَّذِينَ ءَامَنُوا in al-Baqarah/2: 153, after the *nida'* letter يَا (O, hey) and before the word الَّذِينَ ءَامَنُوا (the believers) there is a word أَيُّهَا. This means that its *munâdâ*, namely الَّذِينَ ءَامَنُوا is preceded by أَيُّ as a connector of *ya'* *mutakallim* and the *munâdâ* containing the *alif lam*.

The *nida'* verses wich their *munâdâ* are not listed such as in al-Nisâ'/4:73. The word يَا لَيْتَنِي (O may I) does not contain *munâdâ* because لَيْتَ (if, if it were) can not be used as a *munâdâ* because it is not a subject or an object that can be called. According to Mustafa al-Ghulayayn, this word is *mahdzûf* (implicit) and if not removed, the this verse will be: "O my people, if I were with them, I would have had a great victory too".<sup>10</sup> Every *nida'* at least consists of a *nida'* letter and its *munâdâ*. The word لَيْتَ can not be used as *munâdâ*. Its *munâdâ* is hidden for قَوْمِ (my people) and so on because this word is considered to be in

line with the meaning of the verse. In the Qur'an, this kind of verse about 27 verses (5,12%) which its *munâdâ* is not explicitly mentioned.

## THE ORIENTATIONS OF THE *NIDA'* VERSES

In the Qur'an, the *nidâ'* verses have variety of orientations (*khitâb*). *Firstly*, the *khitâb al-â'm yurâd bih al-â'm* (the general orientation and intended to general), namely the objective or purpose of the verse is general, including all components of the objects without exception or dispensation. In semantics, it uses conceptual cognitive meaning, the straightforward meaning that connects the concept with the real world. There is a close relationship between the the general concepts and its reality, and not a metaphor or parable. For example, the word يَا أَيُّهَا الْإِنْسَانُ (O mankind) in al-Infitâr/82: 6 is a general that covers all mankind without exception or difference of nation, religion, state, language, skin color, and so forth. Therefore, all humans are criticized by God through this verse because the majority of them are deceived so that they commit rebellion to God, who has created them. *Secondly*, the *khitâb al-khâs yurâd bih al-khâs* (the specific orientation and intended to specific object), ie. the objective or purpose of the verse is specific because there is a *qarînah* (indication) that requires that particularity. For example the word يَا أَيُّهَا الرَّسُولُ (O the Prophet) in al-Mâidah/5: 67 which intended to the Prophet Muhammad. Only him who received the revelation of this verse and was commanded to convey to his people. This approach uses denotative meaning which refers to the actual, limited, and specific facts, as seen in the text and context of the verse.

*Thirdly*, the *khitâb al-khâs yurâd bih al-â'm* (the specific orientation and intended to general object), ie. the *khitâb* of the verse is specific but the intended purpose covers general thing, not only the object or the subject mentioned in the text. In semantic, the meaning of this term is called widened meaning or extended meaning, namely the meaning of which is reflected in a wider text of the predicted ones. It may be that the meaning is then expanded because there is a certain *qarînah* in the text or beyond the text which requires widening of its meaning. For example, the word يَا أَيُّهَا النَّبِيُّ (O the Prophet) in al-Talâq/65: 1 which is directed to the Prophet Muhammad. The word *al-Nabi* in this verse is obviously meant to him, because there is no other Prophet when this verse descended. Therefore, the *khitâb* of this verse is specific. Then, the meaning of this verse expands including the Muslim community so that it is not only aimed at the Prophet but also all Muslims. Thus, the command to divorce the wife during their *iddah*, the suggestion to calculate the time of *iddah*, and the command of devotion to Allah are not only addressed to the Prophet but also to all Muslim community in general, eventhough the beginning the verse uses *nida'* يَا أَيُّهَا النَّبِيُّ that addressed to the Prophet Muhammad.

*Fourthly*, the *khitâb al-â'm yurâd bih al-khâs* (the general orientation and intended to specific object), ie. the *khitâb* of the verse is general but it is intended to specific object, namely the verse which its aim directed to a subject or an object in general, but having a certain *qarînah* (reason), its generality is limited so that its purpose becomes specific. The meaning of the verse in this category uses a narrowed meaning pattern when the word is interpreted narrower than the utterance of the word itself. A word with a wider original meaning can narrow because of the condition of the word or because there are restrictions that require it. For example the word يَا أَيُّهَا النَّاسُ (O humankind) in al-Nisâ'/4: 1. At first glance, this verse is directed to all human without exception because the *nidâ'* verse is intended for all humankind. However, because not all human, in terms of personal capacity or intellectual quality, can accept the responsibility (*taklif*) contained in the verse, such as a child and a madman, the generality of this verse becomes specific to the human except

children and the crazy people. In this case, there is a change in understanding the verse through a narrowed meaning process so that it is limited by the legal responsibility.

*Fifthly*, the *khitâb al-nau'*, namely the target of the verse is a subject or an object that its *fard* (element) is perfectly collected so it represents the whole nature of the verse. To understand this verse, we can use referential meaning or analytical approach by tracing the essential meaning and elaborating its element, especially the key element. For example, the word *يَا بَنِي إِسْرَائِيلَ* (O the people of Israel) in al-Baqarah/2: 40. Israel is a name of the Prophet Ya'qub. The Israelites are the descendants of him who are now famous with Jews or Zionists (originating from the hill of Zion). The word *بَنِي إِسْرَائِيلَ* (the people of Israel) encompasses all the descendants of the Prophet Ya'qub who at the time of Muhammad, they embraced Judaism. In this verse, they were reminded to remember the blessings of Allah which they had received and fulfilled the promise they had made. The promise of the people of Israel to God is that they will worship Allah and not associate Him with anything and believe in His apostles including the Prophet Muhammad as it is in the Torah.

*Sixthly*, the *khitâb al-'ayn*, that is the *khitâb* directed to certain person, not to a certain predicate or other symbol. The meaning of the word in this category uses a conceptual cognitive approach, ie. conceptually between the text and its content is clearly directed to a particular subject. For example, *يَا آدَمُ* (O Adam) in al-Baqarah/2: 35 that is aimed to Adam, the first man and prophet. The word Adam is taken from the word *al-adîm* or *adîm al-ard* (the surface of the earth), because Adam was created from the earth's surface. Adam was not created from nothing because it did not originate from the word *al-adamah*. Therefore, Adam is the first human. In this verse, Adam and his wife (Hawa/Eve) were asked to inhabit heaven and enjoy all the facilities in it except one, a tree which its fruit can not be eaten (some calls it *khuldi* fruit).

*Seventhly*, the *khitâb al-tahmîd* (praise), namely a *khitâb* of a verse on the subject or object showing praise. Praise involves a positive emotion, therefore, in semantic it is termed as emotive meaning, a meaning that involves the feeling of the speaker and the listener in a positive sense, such as the word *يَا أَيُّهَا الَّذِينَ آمَنُوا* (O the believers) in al-Baqarah/2: 153. This verse even though revealed in Medina does not use the word *يَا أَهْلَ الْمَدِينَةِ* (O the Medina people) but the word "O believers" in order to praise them. The identity of a Muslim or a believer is more prestige than just a resident of Medina. With the praise, they are called to perform salat and also to be patient in facing misfortune because God loves and together with the patience people.

*Eighthly*, the *khitâb al-dzam* (blemish), namely a *khitâb* which is aimed at a subject or object using an word indicating defection. The meaning of negative words in semantic is called connotative meaning, which is the meaning arising from the association of feeling towards an object which is usually negative, such as the word *يَا أَيُّهَا الَّذِينَ كَفَرُوا* (O the unbelievers) in al-Tahrîm/66: 7. The word *kufur* (unbelieve) is a blemish character and hence the subject or object called with this predicate gets defection from the caller. The calling in this verse does not use other words such as *يَا أَيُّهَا أَهْلَ مَكَّةَ* (O the people of Mecca) even though the verse revealed in Mecca, as an insult to the infidels.

*Ninthly*, the single *khitâb* using plural form, namely the *khitâb* which is aimed at a particular object but the word used is plural which includes many objects and their elements. The plural form of a term does not mean plural, but it means singular because of an indication requires such meaning. For example, the word *يَا أَيُّهَا الرُّسُلُ* (O the apostles) in al-Mu'minûn/23: 51. The word *الرُّسُلُ* (the apostles) is plural, including every apostles called by this verse. However, according to some Qur'anic commentators, the object of this verse is the Prophet Muhammad because no other prophets lived with him when the verse revealed. Although the word is plural, but the orientation of this verse is directed to one person (singular), namely the Prophet Muhammad. It is impossible for prophets other than

Muhammad, who had died when the Qur'an was revealed, ordered to eat good food and to do good deeds, because their duties had been cut off. Therefore, the object of the word *al-rusul* in this verse is the Prophet Muhammad and not other prophets as described by the redaction of the verse.

Tenthly, the *khitâb* on an object using *khitâb* on human being, namely a *khitâb* which is aimed at certain object as if it had an ability to be invited to speak and communicate verbally as human being. This meaning can use a personification approach when object treated like human. For example, the word *يَا جِبَالُ* (O mountain) and *وَالطَّيْرُ* (and o bird) in Saba'/34: 10. In this verse, there are two objects that are invited to speak, namely mountains and birds. Both have no sense, cannot communicate verbally like human, but are ordered to pray with human, the Prophet Dawud. There are at least three interpretations of this verse, namely mountains and birds are told to pray with Dawud, the mountain and birds are ordered to imitate the pray uttered by Dawud, and mountains and birds are ordered to walk with Dawud during the day and return in the afternoon. These three interpretations place mountains and birds as the creatures that can be invited to communicate.

Eleventhly, the *khitâb al-tahannûn*, namely the *khitâb* of a verse to an object using words expressing compassion on the audience (*mukhâtab*). For example, the word *يَا عِبَادِي* *الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ* (O my servants who are beyond their limits) in al-Zumar/39: 53. The meaning of this verse is those who transgress the limits but they are still believers. The transgression does not cause them to come out of faith and God still pity them and advises them not to give up on His mercy. He forgives all of their sins including transgression. A Godly love and wisdom He acknowledges the wrongdoers as part of His servant.

Twelfthly, the *khitâb al-tahbîb* (love), ie. the *khitâb* of a verse on an object using words expressing love of the *mutakallim* (speaker) to his *mukhâtab* (audience). For example, the word *يَا أَبَتِ* (O my father) in Maryam/19: 42. The four words of *يَا أَبَتِ* in this verse indicate the child's love to his father, the call of Ibrahim to his father, Azar. Ibrahim did not call his father's name directly, 'O Azar' but 'O my father' to honor him. Similarly, the *nidâ'* verses such as *يَا بُنَيَّ* (O my son) (Hud/11: 42), *ابْنُ أُمَّ* (O my mother's son) (al-A'raf/7: 150), and so forth indicating love in the call. In this verse, Ibrahim courteously invited his father not to worship other than Allah, including not worship the devil in order to avoid the punishment of Allah.

Thirteenthly, the *khitâb al-ma'dûm*, namely a *khitâb* used on the object replacing something that has gone. For example, the word *يَا بَنِي آدَمَ* (O the children of Adam) in Yânsîn/30: 60. The children of Adam (*بَنِي آدَمَ*) in this verse are not the children born when Adam and Hawa/Eve lived. They are all gone and therefore cannot be addressed by the verse. This verse directed to the people living at the time or after the verse was revealed. This *khithâb* can be approached through the idesional meaning, that is the meaning arises due to the use of the word concept, a word that can be searched for concepts or ideas contained in their units basically and derivatively. The word *يَا بَنِي آدَمَ* (O the children of Adam) means "O the human being" based on this meaning, seen in terms of the use of the word in the concept of verse. There is no indication that it refers to the children of Adam who lived at the beginning of human life on earth.

Based on the Arabic syntax, various redactions of the *nidâ'* verses, their orientation and indication are clearly stated, because most of these verses use *munâdâ* in the form of *ma'rifah* wether with *alif lam* (ال) or *idâfah*. Only a small portion of them which are *nakirah*, namely *nakirah maqsûdah*, their redactions are *nakirah* but clearly directed to certain objects, such as the word: *يَا نَارُ* (O fire),<sup>11</sup> *يَا جِبَالُ* (O mountain),<sup>12</sup> *يَا أَرْضُ* (O earth),<sup>13</sup> and so on. These all belong to the category of the *nidâ'* that their *munâdâ* clearly indicate to certain object. In the Qur'an, there is no *nidâ'* verse using the *munâdâ ghayr maqsûdah*,

namely a *munâdâ* with *nakirah* redaction and not aimed at certain object, such as يَا زَيْدًا (O man). In other words, the audiences called, called upon, or invited to speak in the verses are known and can be identified.

On the other hand, as stated by Muhammad al-Khudari, basically all the contents of the Qur'an whether oriented on individuals, certain groups, or communities in general are applied generally as long as there is no *qarînah* (reason) specializes the generality.<sup>14</sup> However, the verses of *nidâ'* in relation to the existence of their *mukhâtab* in the sense of the object meant by the verse and the division or classification of *khitâb* by the Muslim scholars, such as *khitâb 'ayn*, general *khitâb* referred to general, specific *khitâb* referred to specific, specific *khitâb* intended to general, and the general *khitâb* referred to specific, the verses of *nidâ'* can be divided into two categories. Firstly, the *nidâ'* verses that their orientation and indication are clear. Secondly, the *nidâ'* verses need interpretations of to whom or what exactly meant.

The *nidâ'* verses which their orientation and indication obviously stated are: *Firstly*, the *nida'* verses using the *khitâb a'yn* such as the word يَا آدَمُ (O Adam) in al-Baqarah/2: 33, 35, al- râf/7: 19, Tâhâ/20: 117, 120 which is directed to the Prophet Adam. The *nidâ'* verses with this word are *makkiyah* verses because revealed in Mecca. Al-Zarqani states that every verse in the Qur'anic Chapters containing the stories of the prophets and the previous generations is *makkî* except the verses in al-Baqarah.<sup>15</sup> Adam mentioned in this verse is the first human being created by God from the earth (Sâd/38: 71), precisely of the dry clay of black mud (I-Hijr/15: 26 and 33), or created from dry soil like pottery (al-Rahmân/55: 14). Three great religions; Islam, Christianity, and Jews believe in Adam as the first man. In Hebrew, the term Adam comes from the word *adom* which means red and *adamah* which means earth. From this word, the Jews understood that Adam was created from red soil, possibly a dark-colored clay. The word *adam* refers to earthling, made of red-hured clay of the earth. Adam once inhabited heaven at the very beginning of his life then because of eating the forbidden fruit he was removed from that place and moved to the earth, living there for generations to be the Caliph of Allah (al-Baqarah/2: 30). The word Adam in the Qur'an is mentioned 30 times in 8 chapters, namely: 2/al-Baqarah, 3/Ali 'Imrân, 5/al-Mâidah, 7/al-A'râf, 17/Isrâ', 19/Maryam, 20/Tâhâ, and 36/Yâsîn. Every word آدَمُ (Adam) including the *nida'* verses يَا آدَمُ (O Adam) in al-Baqarah/2: 33,35, al-A'râf/7: 19, and Tâhâ/20: 117, 120 is meant to the Prophet Adam and not other Adam's name then used by the next human.

Similarly, the word يَا إِبْرَاهِيمَ (O Ibrahim) in Hûd/11: 76, Maryam/19: 46, al-Anbiyâ'/21: 62, al-Saffât/37: 104 indicate to the Prophet Ibrahim, with his name mentioned in the Qur'an 62 times. Furthermore, his name written as one of the chapters of the Qur'an, namely the Chapter of Ibrahim (14<sup>th</sup> chapter), which consists of 52 verses and as one of the *makkî* chapters. It is called so because in the verses 35 to 41 mentioned the prayer of Ibrahim such as his request to Allah for his descendants to establish prayer, to be kept away from worshipping idols, and to make Mecca and the surrounding area secure and prosperous. The name of Ibrahim is mentioned in 23 Qur'anic chapters, namely: 2/al-Baqarah, 3/Ali 'Imran, 4/al-Nisâ', 6/al-An'am, 9/al-Tawbah, 11/Hûd, 12/Yûsuf, 14/Ibrâhim, 15/al-Hijr, 16/al-Nahl, 19/Maryam, 21/al-Anbiyâ', 22/al-Hajj, 26/al-Shu'arâ', 29/al-Ankabut, 37/al-Saffât, 38/Sâd, 42/al-Shurâ, 43/al-Zukhruf, 51/al-Dzâriyât, 60/al-Mumtahanah, and 87/al-A'lâ. All of these verses are *makkî*. Similarly, the verses يَا مُوسَى (O Musa) in al-Baqarah/2: 55, 61, al-Mâidah/5: 22, 24, al-A'râf/7: 115, 134, 138, 144, al-Isrâ'/17: 101, Tâhâ/20: 11, 17, 19, 36, 40, 49, 57, 65, 83, al-Naml/27: 9, 10, al-Qasâs/28: 19, 20, 30,31 direct to the Prophet Musa, an Israeli prophet who was sent to invite them back to the true path that had been claimed by the Prophet Ibrahim. The understanding of these verses (Adam, Abraham, and Musa) uses conceptual cognitive meaning when a

subject or an object in the texts understood straightforwardly, as it is in accordance with the reality of the text, not because it is associated with the context in or outside the verses. The names of the prophets in the Qur'an automatically reject other names that are the same. So, Ibrahim, Musa, Isa, Dawud, Yahya, and so on in the Qur'an are the names of the prophets, not other Ibrahim, Musa, Isa, Dawud, and Yahya who live in the past, present, or the future who are not prophets.

*Secondly*, the *nidâ'* verses using the *khitâb al-â'm yurâd bih al-â'm* (the general orientation and intended to general) such as يَا أَيُّهَا الْإِنْسَانُ (O human). The word *al-insân* as well as *al-nâs* and *al-bashar* means human being and cover all human being, anyone, anywhere and anytime except there is *qarinah* that limits the meaning of the words. The word الْإِنْسَانُ (man) repeated 58 times in the Qur'an contained in 39 chapters, namely: 4/al-Nisâ', 10/Yûnus, 11/Hûd, 14/Ibrâhim, 16/al-Nahl, 15/al-Hijr, 17/al-Isrâ', 18/al-Kahfî, 19/Maryam, 21/al-Anbiyâ', 22/al-Hajj, 23/al-Mu'minûn, 29/al-Ahzâb, 36/Yâsîn, 39/al-Zumar, 41/Fussilât, 42/al-Shurâ, 43/al-Zukhruf, 46/al-Ahqâf, 50/Qâf, 75/al-Ma'ârij, 75/al-Qiyâmah, 76/al-Insân, 79/al-Nâzi'ât, 80/'Abasa, 82/al-Infitâr, 84/Inshiqâq, 86/al-Târiq, 89/al-Fajr, 90/al-Balad, 95/al-Tîn, 96/al-'Alaq, 99/al-Zalzalah, 100/al-'Adiyât, and 103/al-'Asr. The word يَا أَيُّهَا الْإِنْسَانُ (O mankind) in the Qur'an is only two peices, ie. in al-Infithâr/82: 6-8 and al-Inshiqâq/84: 6-12. These two verses are *makkî*, revealed in Mecca. Although this word is singular, but its meaning and orientation are general. The Qur'an does not use the plural form in these two verses, although it is meant for all mankind.

*Thirdly*, the *nidâ'* verses using the *khitâb al-khâs yurâd bih al-khâs* (the specific orientation and intended to specific object), such as the word: يَا أَيُّهَا الرَّسُولُ (O Prophet) in al-Mâidah/5: 41 and 67. The object of this word is the Prophet Muhammad, not other prophet or anyone else, because this verse contains a strong indication that leads to it about a command to to whom the revelation was revealed to convey the message to others in order to convey the message of God. He is also advised not to be sad by the hypocrites who show disbelief, those who said with their mouths: 'We believe', but their hearts have not believed and also among the Jews. The *nida'* verses using *khitâb al-khâs yurâd bih al-khâs* are also the word يَا أَيُّهَا الْمُرْمَلُ (O the person who is wrapped) and يَا أَيُّهَا الْمُدْتَرُّ (O the person who is coverleted) intended to the Prophet Muhammad. These two words directed to the Prophet Muhammad, eventhough they are not directly related to the prophethood and apostlehood such the word 'O the Prophet' or 'O the Apostle'.

The clarity of the orientation of the *nida'* verses can be seen through several indications. *Firstly*, the indication of the verse itself or the verse before or after. The *nida'* verse يَا أَيُّهَا الْمُرْمَلُ (O the person who is wrapped) and يَا أَيُّهَا الْمُدْتَرُّ (O the person who is coverleted) indicate to the Prophet Muhammad because this verse besides using singular redaction also the next verse regarding guidance to him to preach Islamic teaching. Similarly, the indication of the verse: يَا أَيُّهَا الرَّسُولُ (O Apostle) which is strongly directed to the prophet Muhammad in the order to convey the message revealed to him. *Secondly*, through the analysis of the existence and context of the verse. This analysis at least uses two approaches, namely:

- a. Semantics and historical approaches, for example, in understanding the *khitâb* orientation of the verse: يَا بَنِي آدَمَ (O children of Adam) in Yâ Sîn/30: 60, lexically this verse is addressed to the children of the Prophet Adam and Hawa centuries ago. In fact, the Qur'an was revealed in the middle of the seventh century AD where the sons of Adam were gone. It is impossible for those who had lived centuries before the revelation of the verses were called upon by that verses. Therefore, what meant and pointed out by this verse is humankind when and after the revelation of the Qur'an. The analysis of this verse is in line with the opinion of al-Zarkashi that it is a

*khitâb ma'dûm* (indicating none).<sup>16</sup> That is, the verse indicates the person or thing which has been absent but then used as an object either person or thing that is still there.

- b. Semantics and legal approaches. The verses of this category are يَا أَيُّهَا النَّاسُ (O human) and يَا أَيُّهَا الَّذِينَ آمَنُوا (O the believers) which their contents related to Islamic law such as prayer, fasting, zakat, and so forth. Among the requirements of being dutied by Islamic law is maturity and healthy mind. The little children and crazy people do not include in the people called (*munâdâ/mukhâtab*) of these verses.

The *nidâ'* verses which their *munâdâ* (*mukhâtab*) are still in interpretation about the subject or object they meant, such as يَا أَبَتِ (O my father) in Maryam/19: 42, 43, 44, 45. These verses oriented to the father of Ibrahim. The Islamic scholars have different point of view about who was Ibrahim's father. Some believe that Ibrahim's father was Azar as in al-An'am/6: 74 said: "And (remember) when Ibrahim said to his father, Azar, 'Do you make idols as gods? Verily I see you and your people in deviation". Some of them says that Azar was Ibrahim's uncle not his father.<sup>17</sup> Ibn 'Abbâs as narrated by Ibn Abi Hâtim says that Azar was a name of an idol worshiped by Ibrahim's father. According to him, the name of Ibrahim's father was Târah and his mother Shâni. Tarakh was called Azar because he served the idol. According to Ibn Jarir, the real name of Ibrahim's father was Azar, then the nasabists named him Tarakh. Therefore, may be he had two names, one of which is his *laqab* (nickname).<sup>18</sup> Ibn Jarir's opinion above is an intermediary between the opinion that Ibrahim's father was Azar and the opinion that he was Târah.

The strongest opinion, according to me, is that the father of Ibrahim was Azar, based on al-An'am/6: 74 above also the indication of the verse in Maryam/19: 42: "Remember when he said to his father, 'O my father, why do you worship something that does not hear, see, and can not help you any way?' that Ibrahim's father was Azar. In this verse, Azar was asked by Ibrahim about the idol he worshiped that did not hear, see, or give help as God. In addition, Azar is not an idol name or Ibrahim's uncle because the word أَبِيهِ (his father) in the al-An'am/6:74 above when interpreted by the meaning of his uncle does not correspond to the meaning of الْأَبُ (father) that synonymous with the word الْوَالِدُ (father) as well as not in line with the verse يَا أَبَتِ (O my father) in Maryam/19:42 above, while their contents are the same about Ibrahim's attempts to change his father's belief not to worship God other than Allah. Because Ibrahim's father was Azar, it can be concluded that who is meant by the *nidâ'* verse يَا أَبَتِ (O my father) in Maryam/19: 42,43, 44, and 45 is Azar while Târah is his nickname.

## CONCLUSION

In the Qur'an, there are many words indicating calls (*nidâ'*) with various meaning; summoning or calling, calling out, prayer, shouting while calling, asking for help, and the meeting place. In term of their redactions, the *nidâ'* verses can be seen from their *nidâ'* letters and their *munâdâ* (audience). Based on the *nidâ'* letters (interjection), the *nidâ'* verses can be classified into two categories, namely the *nidâ'* verses that their *nidâ'* letters are listed such as the *nidâ'* indicating *al-nutbah* (lament) and other *nidâ'* that their letters are listed as well as the *nidâ'* verses that their *nidâ'* letters are not listed such as *nidâ' ikhtisâs*, the *nidâ'* verses which their *munâdâ* are *isim ishârah*, and the other *nidâ'* verses which their letters are not listed. Based on their *munâdâ*, the *nidâ'* verses also can be classified into two categories, namely the *nidâ'* verses that their *munâdâ* are mentioned such as the *nidâ'* verses with *munâdâ mufrad*, namely *munâdâ mufrad nakirah* and *munâdâ mufrad ma'rifah* as well as the *nidâ'* verses with *munâdâ mudâf* wether *mudâf to*

*ya' mutakallim* or to other than *ya' mutakallim* and the *nidâ'* verses that their *munâdâ* are not mentioned or listed (*mahdzûf*).

The orientation of the *nidâ'* verses can be classified into two categories, namely the *nidâ'* verses that their orientations are clear and obviously indicated to certain objects and the *nidâ'* verses that their orientations are not clear that need interpretations of whom or what exactly the objects of the verses. The clarity of the orientation of *khitâb* of these verses can be seen through the indication of the verses, the verses before, or after, also through the analysis of the existence and context of the verses using semantic and historical approach as well as semantic and legal approaches.

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## End Note

<sup>1</sup>Quraish Shihab, *Mukjizat al-Qur'an Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Ghaib*. (Bandung: Penerbit Mizan, 2008), p. 120

<sup>2</sup>Fazlurrahman, *Islam* (Chicago: The University of Chicago, 2006), p. 30

<sup>3</sup>Luis Ma'luf, *al-Munjid fi al-Lughah* (Beirut: al-Kaysiyah al-Abai al-Shuyu'in, 2009), p. 867

<sup>4</sup>*Ibid.*

<sup>5</sup>Ahmad Warson Munawwir, *Kamus al-Munawwir* (Yogyakarta: Unit Pengadaan Buku Ilmiah Ponpes al-Munawwir, 2004), p. 1502

<sup>6</sup>*Ibid.*, juz III, 353

<sup>7</sup>Muhammad Ibn Mâlik, *Matan Alfiyah Ibn Mâlik* (Surabaya: Maktabah Sa'ad ibn Nasr Nabhan, 2015), p. 76

<sup>8</sup>al-Zarkashî, *al-Burhân fi 'Ulûm al-Qur'ân*, juz II (Mesir: 'Isa al-Babî al-Halabî, 2008), p. 213

<sup>9</sup>Azyumardi Azra, *Konteks Berteologi di Indonesia* (Jakarta: Paramadina, 2009), p. 35

<sup>10</sup>Mustafa al-Ghulayayn, *Jâmi' al-Durus al-'Arabiyah*, juz III (Beirut: al-Maktabah al-'Asriyah, 2006), p. 158

<sup>11</sup>The Qur'an, al-Anbiya'/21 : 69

<sup>12</sup>The Qur'an, Saba'/34 : 10

<sup>13</sup>The Qur'an, Hud/11: 44

<sup>14</sup>Muhammad al-Khudari, *Usûl al-Fiqh* (Beirut: Dar al-Fikr, 2007), p. 167

<sup>15</sup>*Ibid.*

<sup>16</sup>al-Zarkasyi, *al-Burhân*, p. 252

<sup>17</sup>Departemen Agama RI, *al-Qur'an dan Terjemahnya* (Jakarta: Proyek Pengadaan Kitab Suci al-Qur'an, 1986), p. 199

<sup>18</sup>Ibn Jarir al-Tabari, *Tafsîr al-Tabarî* (Beirut: Dar al-Fikr, 20016), pp. 149-150